THE COPIE OF A SERMON PREACHED ON THE first Friday in Lent before the King at *Whitehall.*

By D. MAXEY, Chaplaine to his Maiestie.

2. *of March*, 1610.

AT LONDON,
Printed by *F. K.* for *Clement Knight*, dwelling in Pauls Church-yard, at the signe of the holie Lambe. 1610.

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LUKE 22.44.

But being in an agonie hee prayed more earnestly; and his sweate was like drops of blood, trickling downe to the ground.

Christ, saith the Apostle, is our Sacrifice, the first act our præludium, whereof is this Agonie: wherein are to bee considered these three points: 1. Cor. 5. 7.

In { *Sudore feruor.* / *Sanguine pretium.* / *Guttis abundantia.* }

THE

1. Feruencie or zeale of the Sacrificer: He { Prayeth. / Sweateth. }
2. Excellencie of the Sacrifice, —Blood.
3. Plentie.—Drops trickling on the ground.

THE AGONIE OF CHRIST.

ALthough the whole course of our blessed Saviours life, euen from the Virgins wombe, were nothing else but a continuall suffering, our saluation being then set on foote, when hee was first persecuted in the manger by *Herod*; yet the work of our redemption, was neuer throughly in hand, till the time grew on, that his Passion did approch: *Frustra iacitur rete ante oculos pennatorum*, in vaine, saith the Wiseman, is the snare of the fowler laid before the bird that hath

ny practises vsed, to betray and to intrap our Sauiour; but with the wings of his deitie and prouidence he soared from them al, till at length of his owne accord ascending Mount Oliuet, (after the celebration of the Sacramēt, to pray and contemplate alone) he retired himselfe into the garden of Gethsemane. Whither assoone as he was come, the garden afforded him very small delight, for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint *Matthew* and Saint *Marke* doe seuerallie report, that vpon his comming into this garden, by and by hee was in Trouble, in Heauinesse, in Sorrow: but S. *Luke*, expressing the matter, more fully and linely than they all, saith, hee fell into a [illegible] Agonie.

Noluit dolo tenori ut derogaretur præscientia plenitudo.

Matth. 26. 38.
Mark. 14. 35.

This word Agonie is diuerslie [illegible]. Sometimes *pro Palæstra*,

for the place of triall where a conflict or combate is: So doth *Isocrates* and *Euripides* vse it: so also S. *Paul* in the 1. to the Corinth. 9. 25. *Omnis, qui in Agone contendit.*

Isocrat. in Euagora. Eurip. in Troadibus.

More properly an Agonie is, *Timor quo corripitur is qui in certamen descendit.* So saith ỹ excellent Philosopher: Ἀγωνία δέ ἐστι φόβος, &c. An Agonie is the perplexed feare of one who is entring into a great and grieuous conflict. So doth *Demosthenes*, and *Damascene*, and *Basil*, and diuers of the ancient Fathers vse it. To the same purpose S. *Iohn* also saith, he began to be sore troubled. Now surely the end of this Passion must needes bee mournfull, when the beginning is so fearfull. Concerning the life and actions of our Sauiour it is said: Neuer any man did, as this man doth; so also of his death, Neuer any man died as this man died.

Aristot. sect. 11. Probl. 35. 2. Macc. 2. 21. Demosth. pro Corinth. Damasc. Basil. in cap. 7. Isaiæ. Iohn 13. 21.

Iohn 7. 46.

There

There were many Crownes deuiſed for rewards of honour amongſt the Heathen, but we neuer reade of a crowne of Thornes: diuers kingly Scepters, but neuer before was ſcepter of a reede: many imperiall robes, but neuer any ſcarlet robe, ſo died in ſuch freſh and innocent blood: many famous and ſtrange martyrdoms, neuer ſuch a wofull and memorable Paſſion: great ſorrowes, ſundrie feares haue poſſeſſed mē, neuer ſuch an Agonie. How then comes it to paſſe? what might be the cauſe of this Agonie? Surely, it did not proceed of doubting, for it was a reluctation, not of the reaſonable and deliberate will, but of the ſenſitiue: neither was it any vnwillingnes, for it was his earneſt deſire: *Deſiderio deſideraui*, Ioh. 13.20. *Oblatus quia voluit*: It was his voluntarie act. Moreouer, if we conſider the perſons, there was no man neere to

Feruencie.

Aulus Gell. N. At. *Imperiall. Triumphall. Military. Obſidionall. Nauall.*

Auguſt. tom. 3. pag. 757. *Chriſti paſſio omnes ſuperat paſſiones.*

Agonia non fuit in Chriſto quantum ad animæ partem rationalem, ſed ſenſitiuā. Thom. 3. q. 18. art. 6. 3. m. Eſay 53.

offer him violence: if his actions; he was solitarily musing, there was no extremitie of exercise: if infirmitie of bodie; from the sole of the foote to the crowne of the head, hee was more faire, sound and pure then *Absolom*: if the guilt of sinne; being without all sinne, there was no cause of any trouble of conscience: lastly, if wee obserue either the time, or the place; it was a cold season, vpon the open Mount, in the fresh aire, in the moist dew, on the cold earth; all which doe cause, rather a chill and cold operation, then a sweating Agonie. To make this plaine, the learned Schooleman saith: *Causa passionum animæ dupliciter causatur, ex parte obiecti, ex parte subiecti:* Passions of the minde arise from a double cause, either from the obiect or from the subiect. As we see in the first conception of gold in the wombe of the earth; there

Thom. summa 1.2.q.43.a.c.

is first (*æstus solaris*) the scortching beames of the Sunne, piercing from aboue; and therewithall (*ignis subterraneus*) a fierie flame of sulphur, boyling from below; so in this Agonie, the beginning and first conception of his Passion, the Obiect was diuine wrath, the subiect was feare of death; the one intellectiue, the other sensitiue; the one from aboue, when hee looked vp vnto God, the other below, when as man, he was fearfull of his owne death. The heauie wrath of God; the imminēt feare of death, both these did present themselues vnto his view. Lam. 1. 12. Zach. 13. 7.

Concerning the Obiect, which is the wrath of God, as the Psalmist saith, who knoweth the power of his wrath? There is no doubt, but ỹ soule, being diuine, infinite, immortall, is farre more quick, sensible and pretious then the bodie, and so consequently the *Inspexit mortem hostiam mundi.* Aretius. *Dolor animæ, corporis angustia.* Psal. 90. 11.

the pangs of the soule, are much more bitter and grieuous, then the paines of the bodie, which is earthly, corruptible and heauie. Is God pacified towards ỹ soule? and doth he from the sweete incense of prayer and repentance smel a blessed sauour of rest? then, though the body be distempered and full of paine, yet the minde and the light of grace, makes mone for the body, guides it, and gouerns it in some decent order, and beares out all the troubles thereof with prayer and patience. But if the minde be disquieted, if the light and power of vnderstanding be dismaied, the bodie is tossed and turned to and fro, carried hither and thither with violence, and receiueth no rest, because it hath taken an impression of diuine furie, infinitly surpassing the strength of humane nature. *Quo fugias à Deo irato!* Man, the sonne of man a worme, whither

August.

whither shal he betake him from the wrath of pursuing vengeãce? Though hee creepe into a darke thicket, and there stand listning and quaking as *Adam* and *Eue* did; though as *Eliah* hee be hidden in a desolate caue; though he flie from the presence of the Lord (as *Ionas* did) and be locked vp in the belly and bowels of the Sea, euen there the Lord of hostes shall finde him out, euen there will hee rend the iawes of hell, ransaeke the bottomlesse deepe, and astonish him with his power. There be, *Tempestates & mentis & maris*: Billowes and surges, as well of the minde, as of the Ocean. The storme and tempest of the minde (raised from the power of Gods wrath) it is like a great breach of the Sea, very hard and difficult to bee closed vp againe. Prou. 18.14. The spirit of a man may beare the infirmitie of his bodie, but a wounded spirit no man

Gen. 3.8.

1. King. 19.9.

Ionas 1.3.

Hierony.

man can endure. Our Saiiour Christ beeing man, when his thoughts as mortall man, began to grapple with the wrath of God, and to enter priuate combate with his iustice, *O quanti montes voluuntur aquarum!* there must needs be feares and flights and floods of secret sorrowes, *Abyssus abyssum inuocat*, One deepe called vnto another: the depth of sinne did call for the depth of Gods iudgement; and this iudgement for sinne, beheld of Christ in the garden, whether it were with his bodily eyes or by diuine vision, it did powerfully strike into his humane nature, a mighty astonishment & a fearfull Agony.

Psal. 42. 8.

Not that he suffered the paines of hell, or death of the soule: God forbid wee should once conceiue such a thought: He neuer sufferred the torments of the damned, touching either their nature or their essence. But this is one of the

the strange positions of some men in our time, who reiecting antiquity, dare venture vpon any thing. Where as the summe of our religion, the tenne Commandements, were giuen by God the Father; the Lords Prayer set downe by God the Sonne; and the articles of our faith penned by God the holie Ghost; these men most blasphemously, to race out of the Creed an article of our faith, (namely, that *He descended into hell*) they plainlie and peremptorily affirme, that Christ suffered the fut and proper paines of hell in this Agonie. Modestly doth good S. *Augustine* write: *Quod fuerit anima mortificatus Iesus, quis audeat dicere?* Who dare auouch, that Christ Iesus was euer dead in soule? No scripture doth teach that the death of Christ in soule, or the paines of hell were requisite in his person, before he could become the Sauiour

August. ep. 99. *Quis nisi infidelis negauerit fuisse apud inferos Christum?*

August. ep. 99.

uiour of the world. We acknowledge no other death of Christ, but that which he suffered in his bodie. Death and life are opposite priuatiues, at one & the same time, neuer found in one and the same subiect. The soule of Christ was euer liuing, and could neuer die the second death. And the wrath of God, howsoeuer it was * fierce at this time, and fastened on him in this Agonie, yet still was his soule supported by the power of his diuinitie; and the wrath of the Father gratiouslie ouerruled with the loue hee did beare to the person of his Sonne. In a word; The merits of Christ were infinite, in regard of his person being God, and thereupon, neither the proper paines of hell, were requisite, not the death of his soule necessarie in the redemption of mankind.

* Lament. Ierem. 1. 12.

The second cause of this Agonie, was the feare of death ap-

propinquante

propinquante morte, nostræ mentis in se certamen expressit, saith Saint *Gregorie*: the grieuousnes of his passiõ being imminẽt, he shewed the conflict of death in the fraile nature of man. Death it self, *tanquàm Briarius*, as the bloodie standerd-bearer of hell was readie to assault him. O death how bitter art thou to him, whose blood runnes fresh in his veines, and whose marrow is yet in his bones? *Quantò natura fortior, tanto dolor acerbior:* The stronger nature is, the stronger are the paines, and the sweeter the connection is betweene bodie and soule, the more grieuous is the separation. *Omnia quæ ad esse à conditore deducta sunt, non existere naturaliter fugiunt*: All things lay in their naturall being, and life is sweete to the smallest creature. But fearfull to the nature of man is Death: Though a man die in the nest, and quietly pay nature

Greg. Mag. 24. Morali.

Chrysost. in hom. 83. *Secundo & tertiò orat ex affectu quo mortem timebat.*

Omnis natura conservatrix sui, & in genere voluit conservari suo.

Damasc. lib. 3. cap. 23.

ture her owne, yet very fearfull is ỹ vgsome image of death. Indeed so dreadfull, that many times wicked men, at the very conceit of it are swallowed in despaire.

In the 1. of Sam. 28. chapter, when the spirit of the Witch at Endor told *Saul*, that to morrow he should be dead, instantly hee swounded, & with very feare fell al along vpon the earth. Nay, not only wicked men, but the terror of death hath daunted the most righteous, and brought them to a fearfull stand. Holy *Iob*, when he had suddenly and strangely lost, great substance, much cattell, faithful seruants, and all his deare children; all this while *Iob* held it out well enough and could say, *The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord.* But within a while after, when he lay in the pangs of of woe, and nothing was to bee looked for, but a bitter and lingring

vers. 20.

Multò grauior expectata quàm illata mors. Hieron. in vita Mali.

Iob 1. 21.

ting death, then hee wrung his hands and cried out: *Woe worth the day wherein I was borne, and cursed be the night, when it was said a man childe is conceiued.* Faithful *Dauid* waded thorow a world of troubles, yet all that time, no malice of *Saul*, no hatred of the Philistins, no rebellion of *Absalom*, no treacherie of *Achitophel*, no grapling with a Lion, no fighting with a Beare, no threatning of vaunting *Goliah* could euer discourage him, till the sorrowes of death began to lay hold vpon him, and then he cried out: *Laborani in gemitu meo*, I am troubled aboue measure. Oh spare me a little, before I goe hence, and bee no more seene. King *Hezechiah* was much cast downe with feare of the mightie armie of *Senacherib*, yet at length humbling himselfe, going into the house of the Lord and praying, the armie was dispersed. *Hezechiah* was de-

Chap. 3. vers. 3.

Psal. 6. 3.

Psal. 39 13.

liuered, and past it ouer comfortably: but within a while after, when the Prophet *Esay* came to him, and wild directly from the Lord, to set his house in an order, for the time was come hee must die; presently *Hezechiah* was strooken to the heart, turned his face to the wall and fell a weeping most bitterly. This then was the very houre of darknesse, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his owne death, his feelings and his sorrowes were vnspeakable. Saint *Iames* saith; *If any man be afflicted, let him pray.* There is nothing doth so sanctifie our ioyes and sweeten our sorrowes as prayer. *Oratio est interpres desiderij:* Prayer is the soules Harald, sent out in extremitie to parle and to entreate for comfort. The grieuousnes of this Agonie rather appeares in that our blessed

I will walke weakely in the bitternes of my soule. Esay 38. vers. 1. and vers. 15.

Iames 5. 13.

Thom. Aq. 2. 2. q. 83. art. 9.

blessed Sauiour void of all other comforts flies vnto prayer: *Eadem docet & facit*, Hee taught vs to pray, and prayeth himself in such manner, as doth exceedingly set foorth the biting pang of this Agonie. *Fidelis oratio plus gemitibus constat, quàm sermonibus, plus fletu, quàm affatu:* Faithful prayer indeede doth consist rather in teares and silent grones, then many words. Such a prayer is this of our Sauiour; to speake of, it was but a grone; very short, but very pithie; few words, but full of feruencie; for hee prayed and still he prayed, and the more hee was afflicted, the more earnestly hee prayed. Many men at the beginning pray earnestly, but after faintly, and at the last coldly: in our Sauiour it was contrarie. The neerer his trouble grew, the more zealously hee prayed. As he suffered for all, so he praied for all; his Passion more grie-

Chrysost. *In omnibus & pro omnibus orat.* Leo ser. 7. de Passione.

August.

ἐκτενέστερον προσεύχετο.

Beda. Esay 53. 12. *He prayed for the trespassers.*

uous, and his prayer more feruent then euer was mortal mans. The occasion of this prayer, it was iust and vrgent: for S. *Mark* saith, *His soule was very heauie, euen vnto the death.* The place was sweete and solitarie, a garden, an oratorie, where S. *Iohn* saith hee often resorted to pray. The intention was earnest, for S. *Luke* saith, hee went a stones cast off, and was all alone. This prayer it was with loue: for hee did often ingeminate, Father, Father. It was in faith: for he said, My Father. It was with a feeling affection: for he cried, O my Father, take, take away this cuppe. It was with humblenes: for Saint *Luke* saith, he kneeled downe. It was with humblenes and great reuerence: S. *Matthew* saith, he fell groueling, as it were kneeling on his face. It was with constancie, he prayed three times. It was with submissiue obedience,

Marke 14.34.

Iohn 18.2. Cyrill. *Vbique inuenies eum semotim orantem, vt discas animo quieto & attento colloquendum cum Deo sublimi.* Chap. 22.41. Thom. in cap. 27. Matth. *Pronouen illud indicat se patrem geminum inuocare.*

Not

Not my will, but thy will bee done. It was with feruencie, euerie word affoorded a droppe of blood. Laſtly, it was with charitie, ſtill, ſtill he viſited his Diſciples, counſelling and comforting them.

Behold heere the lamentable diſtreſſe of a troubled and perplexed ſpirit. When a man is in a deadly brunt indeede, of whom doth hee looke for comfort, but of his Father? Whom doth hee deſire to haue with him, but his deareſt friends? So did our Sauiour: Of all his Diſciples he pickt out the chiefeſt and the choiſeſt. He took with him S. *Iohn*, whom hee loued ſo dearely, that often times he lay in his boſome: Saint *Peter*, who had vowed though all the reſt ranne away, hee alone would ſtand to him: S. *Iames* and theſe two, who before were witneſſes of his glorie vpon Mount Tabor, the ſame three hee tooke

Vt qui tres Maiestatem viderant, suæ Passionis dolores præsensirent.

with him, to bee witnesses of his sorrow, and so praied in this brief and heauenly manner to his Father. But a troubled minde can not long abide in one place. Finding no comfort from his Father, away hee goes to his Disciples: when hee found his Disciples asleepe, backe againe he hies to his Father. From his Father to his friends still and anon, from his friends to his deare Father too and againe. Truly doth truth of Scripture witnesse: *A sacrifice to God is a troubled spirit:* Heere is Ἀγωνία & Ἀγώνια, both a combat and sacrifice, a right sacrifice, a troubled spirit, a fresh bleeding sacrifice indeed. First he offers vp his soule in feruent prayer, and then his blood in sweating feruor. As in the 13. of Iudges, the Angell whose name was SECRET, kindled the fire vpō the altar, and at length the flame increasing, himselfe also ascended in the same:

Hilar. *Oratio frequens, discursus recursusq; multiplex.*

Esay 53.10. *He shall make his soule an offering for sinne.*

So

So here, in this Agonie, our Sauiour kindled the fire of his loue, and after offered vp himselfe in flaming sacrifice of his Passion.

Fidelis pontifex qui semetipsum immolabat.

Heere vpon the Mount, wee meete with *Marcion* and *Manes*, two straying Heretikes, both hauing lost themselues, and by no meanes able to finde the way into this garden. *Marcion*, notwithstanding hee reiected all the Euangelists, except only S. *Luke*, yet in this Agonie written onely by S. *Luke*, hee could not see the trueth of Christs humanitie, but affirmed that hee appeared in the flesh, not ἀληθῶς truly and substantially, but *putatiuè*, in phantastical manner: alleaging to his purpose the words of our Sauiour in the 9. of S. Matth. vers. 16. *No man peeceth an old garment with new cloth, or putteth new wine into old bottles*: alluding thereby, that the bodie and nature of man was base and vile like an old motheaten

Iren. aduers. hæres. lib. 1. Tertull. de hæresibus.

ten ragge, not meete to weare the glorious robe of Christs Diuinitie; and like a mustie and vnsauourie bottle, vnfit to bee filled with the sweet wine of his abundant grace. *Manes* in like sort boldly auouched: *Dominum neque animam neque corpus recepisse, sed hominem tantùm visum esse, nihil humani habentem:* The Lord Iesus neuer really tooke either soule or bodie, but seemed onely to be man in outward shew, hauing no part of humane nature in him. But it appeareth plainly by this Agonie, that (sinne only excepted) there were in our Sauiour τὰ τῆς ψυχῆς καὶ τὰ τοῦ σώματος, faculties & passions as in other men. He was touched with our infirmities, hee feares, sorrowes, faints, trembles, prayes and sweates, to shew that he was perfect man. *He tooke our infirmities, and carried our sorrowes.* Saint *Paul* also speaketh home: *He tooke vpon him the forme of a seruant, be-*

Vincent. Lirin. *Perpessiones ei, per speciem tantùm & fucum accidisse.*

Ambros. in Luc. *Suscepit animam meam, suscepit corpus meum.*

Orig. tract. 35. in Matth. *Omnes proprietates carnis humanæ implenit, vt non in phantasia carnem habuisse videatur.*

Hebr. 4. 15.

Chrysost. hom. in Matth. 83. *Quæ humana sustinuit.*

Hebr. 5. 2. *Compassed with infirmities.*

Esay 53. 4.

Philip. 2. 7.

was made like vnto man, and was found in shape as man: Heere is Likelihood, Shape, and Forme: by Likelihood, a man is described; by Shape, a man is pictured; and by the Forme, a man is defined to be perfect man. Thus hauing stept a little aside, to set *Marcion* and *Manes* the way to the garden of Gethsemane, I returne to my text.

Hieron. *Passus est Dei filius non putatiuè, sed secundum substantiam assumptam.*

It is, *vox naturæ*, the instinct of nature, when the murtherer approcheth, and the traitor is readie, the partie appointed to be slaine, trembleth and begins to bleede. Our blessed Sauiour, perceiuing *Iudas* to be at hand, and instantly comming; the noise of the multitude, with lantornes, and weapons, rebounding from the valley, and sounding in his eares; the time fearefull in the murke and dead of the night; the place comfortlesse, on the solitarie Mount; his choice friends readie

readie to forsake him; his Father (by diuine dispensation) shewing no comfort; the wrath of God before him; the feare of death vpon him; the destruction of Ierusalem following; and the perpetuall reiection of his natiue countrimen ensuing: all these together did so belabour him, surrond and ouerwhelme him, that hee fell into a dreadfull agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his ioynts shooke, his pores opened, and all in a sweate, he fell groueling and prayed, he passed to and fro, he panted and praied, hee sweat and praied againe: so earnestly did he pray and sweate, that in the flame of this passionate feruor, *totus sudore diffluit*, thorow and thorow his garmēts it trickled to the ground. Beloloued Christians and brethren all, what a ruthfull spectacle, what a mournefull and strange sight was

Aug. in Ps. 87. Hieron. in cap. 27. Matth.

ἀδημονεῖν, obrui malis; περιλυπεῖσθαι, circundari doloribus. Hebr. Psal. 116. 3. *The sorrowes of death compassed me about.* Marc. 14 33. λυπεῖσθαι. *λύπην quasi λύσιν volunt, animi quædam dissipatio.* Esay. 53. 3. *He is a man full of sorrowes.*

was this? The glorious Lord of heauen and earth, who was desired and looked for foure thousand yeeres together; who might haue kept himselfe in his heauenly pauillion, so that neither Cherubins, men, nor Angels could haue seene him; at whose birth the face of the whole world with a generall content of peace did smile; at whose comming (the Angels knowing ỹ Bridegroome was gone out) did sing *epithalamion*, a ioyfull mariage song; at whose appearance (as at the vniuersall Monarch) the Oracles were whist, & Kings came & did their homage; who a little before was carried in ioyfull triumph, the people singing and shooting, *Hosanna*, in the highest heauens. Of whom the Spouse doth pronounce, that her loue was most goodly and amiable amongst ten thousand; whose delight was with the sonnes of men, ennobling

Nomina, apparatus, longus iter, pompa, thesaurus, munificentia, Herodis trepidatio reges esse probant.

Cant. 5.10.
Prou. 8.31.
Deliciæ meæ cum filijs hominum.

bling the earth with his beautifull steps; all his life long, being kind, sweet and gratious to euery creature, offending none, and doing good to all; ah Lord, that He, should bee brought to this passe to be thus desolate and forsaken at all hands! No help from his friends, no pitie from his father; wounded at the heart with sorrow, troubled in minde, melted in soule, afflicted in bodie, passing to and fro affrighted, groueling on the earth with his face, crying out with piteous mones, disfigured, deformed and all in a gore, with bloodie sweat. Well doe wee pray in the Liturgie, *By thine agonie and bloodie sweate, good Lord deliuer vs:* for heere are vnknowne sorrowes, and secret stings, and sufferings which are vnspeakable. Truly doth *Ieremiah* crie out in his propheticall voice: *O thou hope of Israel and Sauiour thereof, why art thou*

Dolores innatum calorem exagitant, & igneis ardoribus viscera vrunt Cyrill. *Fortitudo vera non habet stupores.* Ambros. in Luc.

Esay 53.3. *He is a man full of sorrowes, and hath experience of our infirmities.*

Ierem. 14.8.

thou as a man astonied, and why is confusion gone ouer thy face? There is neither forme nor beautie, why we should desire him. When *Eliah* was distressed at Mount Horeb, and lay hiddē in a caue all alone, the Lord said vnto him, *What doest thou heere Eliah? Arise, for thou hast yet a long iourney to goe.* Blessed Redeemer and faireſt of men, what doest thou here in this plight? the holy Ghost bee thy comfort, for thou hast yet a long iourney to goe. From *Iudas* to *Annas*; from *Annas* to *Caiphas*; from *Caiphas* to *Pilate*; from *Pilate* to *Herod*; from *Herod* to *Pilat* back againe; from *Pilats* palace to the common Hall; from the Hall to the piller of correctiō; from the piller to the foote of the hill; from the foote of the hill, to the top of the Mount; from the Mount to the Crosse: God knowes, from Gethsemane, to Golgotha; from Mount Oliues, to

Vialme.

Esay 53.2.

1.King 19 7.

to Mount Caluerie, a long and wearie iourney.

Bernard. In this wearisome iourney, I aske not with S. *Bernard. Quid sitis Domine?* What and why doest thou thirst? but, *Quid sudas Domine?* Lord why art thou in this sweating Agonie? Saint *Hilario* presently answers: *Et oratio pro nobis est, & sudor pro nobis est:* This prayer and this Agonie, this suffering and this sweating, it was for vs, for me and thee, for vs all sinners, wretched sinners that wee are. No power in heauen or earth, could haue bereft him of his life, but his owne compassion vpon vs sinners. It was his tender loue, and inward affection to man, that brought him into this Agonie. His loue did first moue it, his Deitie did approoue it, his humilitie would haue, the crie of our miserie obtained it, and the grieuousnes of our sinne did cause it. Sinne in regard of God, against

Hilar. lib. de Trinit. 10.

againſt whom we ſinne is infinit, and ſo conſequently ſatisfaction muſt be infinite. But no worke of man alone, was euer of infinite merit. Yet our ſinnes are infinit: Infinite in number, infinite in greatnes, infinite in continuance, infinite in ſtrangenes, infinitely infinite, not to be ſatisfied by any creature finite, but by an infinite Redeemer. Iudgement to the offence, and ſentence to the ſinne; the partie ſatisfying, to the Creator puniſhing muſt be proportionable. Thereupon Chriſt Ieſus both God and man, in his infinite mercie (as ſoule and bodie were by him created, by vs polluted) to redeeme ſoule and bodie, that both might be his again, in ſoule he ſuffered infinite ſorrowes, in bodie hee ſuffered infinite torments, that ſo in all holineſſe, we ſhould dedicate both ſoule and bodie vnto him for euer.

Wherefore as the Virgins of Iſrael

Iudges 11.40. Israel did take vp their lamentations for *Iepthe* his daughter yeer by yeere; so let these times bee our *Parentalia*, our mourning daies, to bewaile our sins, & to bemone his sorrowes. The Apostle 1.Cor.11.14. saith: *Doth not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter and mone, and to obserue their appointed times; Ecclesiastes 3.4 O let vs at length learne to obserue this time. *To euerie thing there is an appointed time:* there is *a time to laugh, and a time to mourne.* And surely if in all the yeere, this is a time of mourning, wherein both the season it selfe, and all things else doe represent vnto vs the mournefull passion of our Sauiour. The institution of the Church, the order of the Liturgie, the Chapters, Epistles, Gospels, daily prayers, continuall preaching, solemne offertories, appointed fastes, almes, Sacra-

ments,

ments, and ceremonies: all these doe point and aime at nothing, but repentance and the passion. So then, as at Christmas came the *fulnes of time*, wherein with Christian libertie wee might vse the fulnes of ioy; so now is Lent come, a time for repentance, wherein also we should partake of the fulnes of Christs sorrow. The Lord God out of his excellent prouidence, out of the true intention of his deare and secret loue vnto man, (to sweeten our liues in this vale of miserie) hath tempered all the accidents and whole course of mans life, with such proportion and equal counterpoise, that euer and anon ioyes and sorrowes are mixt together: sorrow ouer night, ioy comes in the morning; by and by from the morning to the euening the time is changed, for no ioy is of long continuance. This is apparant in our blessed Sauiour. Vpon Mount

Galath. 4. 4.

Psal.

Tabor hee was transfigured in glorie; vpon Mount Oliuet, he is disfigured in sorrow: a little before a glorious triumph, presently after a deadly treason: one day *Hosanna*, another *Crucifige*: after the banket of the Passeouer, the triall of his Passion: in the verse before an Angell comforting, in this verse an Agonie affrighting. This is the condition of all the children of God. The copartners of his kingdome, must bee the companions of his tribulation, they who looke to bee glorified with him, must also suffer with him. *Noluit Deus homines delicate itinere ad cœlum peruenire*: It is the ordinance of God, mortall men may not swimme all their liues long in iollitie and pleasure, and so thinke to leape into heauen. No man is crowned except he striue as he ought: and euery man who prouoeth masteries but for a corruptible crowne, abstai-

Reuel.1.9.

Rom.6.

2.Tim.2.5.

1.Cor.9.25.

neth

neth from all things. Herein, for our example, our Saviour tooke an excellent course; By washing his Disciples feete; by celebrating the Passeouer; by instituting the Sacraments; by solitarines on the Mount; by watching by night; by prayer in the garden, by all kinde of holie deuotion he armed and prepared himselfe, that so for our sakes, he might be prepared to vndergo his Passion, to ouercome and to be crowned. In imitation hereof (euen from the Churches infancie) the ancient Christians haue dedicated this time of the Passion wholly to repentance: and thereunto by almes and fasting, by prayers and teares, they humbled and carefully prepared both soule and body. Hence came those titles of *Septuagesima, Sexagesima, Quinquagesima, Quadragesima* Sundaies, sundrie Churches, some sooner, others later, obseruing their time

Theophylact. *Post cœnam nequaquam inertia & iocus & somnus occupant Dominum, sed oratio, sed solitudo, sed vigilia.*

of Lent; yet all with might and maine, exercising workes of pietie, and wholly deuoting themselues to the meditation of the sacred passion. Wee know it all too well: The corruption of man is so giuen vnto ease and libertie, his nature so vitious and exorbitant, that it is an hard matter to restraine him of his affections, and to hold him within the lists of pietie, at any time whatsoeuer. It must needes then be requisite vpon so waightie an occasion, as our particular repentance and preparation to the Sacrament, that vanities bee laid aside, pleasures abandoned, worldly affaires for a time somewhat remooued, apparell, diet, bodie and minde, all should be composed to austeritie and sorrow, that so (at the least once in the yeere) the very outward face and presence of all things, may recall our ranging and reckelesse thoughts, to more seuere

ſeuere and ſerious cogitations. Indeed we ought at all times to leade a life worthie our profeſſion, but yet not to hold it ſuperſtitious to exact one time more then another. All things in this world, whereof humane imbecillitie hath the cuſtodie and gouernmēt, they decay by degrees, and in proceſſe of time, gather ſoile, droſſe, and corruption, but vndoubtedly in the firſt inſtitution, and primitiue ſincerities, this ſeaſon was *meſſis animarum*, the harueſt of ſoules; an eſpeciall time to reſtraine wickednes, and to renew vs againe in the bleſſed courſe of godlines and pietie. To this end abſtinencie in Lent, remembrance of the Paſſion, celebration of the Sacraments is ſtill preſerued, and generally appointed to be obſerued of all, leſt the floods of ſinne growing outragious, and hauing no bounds nor ſeuled bankes to reſtraine it, the

Abomnibus concorditer & à ſingulis ſingulatim obſeruatur. Cypr. epiſt. 63.

common sort of people should runne on head, and suddenly bee plunged in the gulfe of all leaudnes and impietie.

Wherefore with the ancient order of the Church, by true repentance let vs condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *Dauid* wild *Vrias* to rest him and take his ease; *Vrias* answered, Shall the Arke of God, and *Ioab* my Generall with it, be skirmishing in the field, and shall I take mine ease? Shall wee see our Captaine and noble Generall thus feruentlie sweating in bloodie conflict for our sakes and in our quarrell, and shall wee still take our pleasure, and passe on securely? Was the wrath of God and the feare of death so dreadful to our Saviour, being innocent and without sin? what astonishing horror will they then bring to a wicked prophane

2. Sam. 11. 11.

and

and vnrepentant sinner? If they cast him into a sweate, what shall a false hearted hypocrite doe? When the iudgement of God shall grow vpon his thoughts as a tempestuous storme; when death stands before him vnresistable like an armed man; when sin lies at the doore like a blood-hound; and a guiltie conscience gnawes at the hart like a vulture; O then, whither shall sinfull man betake him? Will a short and ordinarie cõfession serue the turne? happie are we aboue all the people of the earth to serue such a God, as wil so soone and so easily be pleased. No, no, horrible euer hath ỹ wrath of God bin against sinne, and the execution thereof most featefull. Fire from heauen, inundation of waters, gasping gulfes of the earth, infections of the aire, furie of wilde beasts, destroying sword, heauen & earth, elements and meteors, Angels,

Muscul. *Si horrenda fuerit imago mortis corporalis homini etiam innocentis, quanto horribilior nocentis?*

Ille tremuit, tu quomodo stabis? August.

men and creatures armed against sinne, and reuenged of sinners.

Lam.1ere.1.12 But neuer any example of Gods wrath like vnto this. *Non fuit dolor, sicut dolor iste:* No sorrow, no punishment was euer like vnto this. For let vs (so farre as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer liuing did, or hereafter should commit, from the first beginning to the worlds end, and vpon this man only, according to the qualitie and greatnes of those sinnes, let the punishment be proportioned. As soone as he should foresee his death at hand, Lord, Lord, whose thoughts are able to conceiue, what feares, what distractions, what sorrowes must needs possesse him! Thus stood the case with Christ, hauing all the whole weight of the worlds all sinne vpon him.

Behold then and obserue the hatefulnes

hatefulnes of ſin: were it ſo light a matter, and of ſo ſmall reckoning, as vile ſinners and diſſolute liuers doe extenuate and vſually make it; why did the bleſſed Son of God ſo tremble and feare? why did he kneele and pray? why did he grouell and crie out? why did his pores ſweate, and all his ſpirits melt? why was his ſoule in bitter anguiſh to ỹ very death? O wretched ſinner look vpon thy diſtreſſed Redeemer; conſider thine owne caſe in his, and when thou ſeeſt him boiling in the fornace of Gods wrath, drop following after drop, euer after be aſhamed and confounded wilfully to ſinne, at leaſt neuer to ſin ſo foully as thou didſt before. Beware of that liuing and euerliuing death. The price of our ranſome hath once been fully paid; which if the treaſures of all the earth, or ſtreaming ſacrifices of liquid gold, or ỹ life of men and Angels

Angels could haue satisfied, God would neuer so grieuously haue afflicted his owne Sonne. Neuer, neuer look for any more Christs, any more Agonies. One repentant teare will now effect that, which afterwards the whole Ocean shall neuer bee able to wash away. The doore of the Arke once shut, Gods will bee done. But, alas, men, fraile and falsehearted men we are, and as men, what can wee performe of our selues? Lord (wee entreate thee) season our hearts & the thoughts of our hearts, with thy comfortable and gratious spirit, that so both heart, and thought, and spirit may rest on thy mercie, and be ioyfully setled in thy loue for euer. Amen.

And

And his sweate was like drops of blood.

OVr blessed Sauiour hauing taken vpon him to be our high Priest, of necessitie he must enter into the Tabernacle, and thither was no accesse without shedding of blood. Remission must hee procure, and without blood it could not be. For as it is said, Leuit. 17. 11. *Blood shall make an atonement for the soule.* Therefore in offering vp the sacrifice of our sinnes, the scripture euer sendeth vs to the blood, to the blood of Christ. He hath wrought reconciliation through faith in his blood: We are washed by his blood, iustified by his blood: He hath pacified all things by his blood; by his blood hath hee wrought redemption. Thus the holie Ghost sendeth vs to the blood of Christ, becauſe Christ laid

Heb 9.22.

Rom. 3.24.

Rom. 5.9.

Coloss. 1.20.

laid downe his life, and life consisteth in the blood. Now it hath been much controuerted, wherein the seate of life in man should principally consist. *Plato* and *Democritus*, with ỹ learned and ancient Physitians, they held it to be in the braine and veines of the head. The Pythagoreans said it was in the heart; because, *Cordis munus pulsuum agitatio*. The beating of the pulse (which is the greatest argument of life) proceedeth from the heart. S. *Hierome* also (grounding vpon the words of our Sauiour, *Out of the heart arise euill thoughts*) was of opinion, that the seate of life was in the heart. *Aristotle* and his followers, they affirmed it to be in the whole & euery part of the bodie, with whom diuers of later time haue consented; by reason it is said in the 2. of Gen. and the 7. He breathed into man the breath of life. *Empedocles* and *Plinie*,

Plat. in Tim.

Cor spirituum vitalium substantiam præbet. Galen.

Hierony. ad Fabiolam de veste sacerd.

Matth. 15. 19.

Plinie, with many others; *Prima domicilia animæ, sanguini præbent sinuoso*, they absolutely conclude, that the lifes being is diffused in the spirits of blood: to which the Scripture accordeth in the 17. of Leuit. 11. *Anima omnis carnis in sanguine: Thou shalt not eate the blood, for the life of all flesh consisteth in the blood.*

Now whether it bee in the head, or in the heart, whether in all the bodie or in the blood, out of all doubt this sacrifice was throughly slaine, most truly did he lay downe his life for our redemption. For if the seate of life were in the braine or head, when he was crowned with thornes, the veines of his head did spring with blood: If in the heart, his heart was pierced thorow and gushed blood: If in the parts of the bodie, with wounds and stripes, all and euery part of his bodie was tortured and stained with

Tertull. de anima mortis, c. 55 *Exitus sine dubio aut sanguinis aut cordis aut venarum cuiusque est.*

Venæ sunt vasa sanguinis.

with blood. Lastly, if life consist in the blood it selfe, in this Agonie, the power of his spirits (like a still of Roses) sweateth and trickleth blood. *Prima sudorum origo in præcordijs est:* Sweating proceedeth from the heart strings; it was not ὑδρώς, a moist and watrie dew, but ἱδρώς, rather a current of blood: or as Saint *Chrysostome* saith, *nimbus sanguinis*, a bloodie shewer.

Fernel. 1. p. lib. 4. cap. 10.

Beda. *Nemo sudorem hunc infirmitati deputet, quia contra naturam est sudare sanguinem.*

So that wee may see, in the distresse of this Agonie, and extremitie of his Passion following, by sudden dilatation of the hart, the vitall spirits and the blood being too farre caried from their fountaine, the life of his Braine, the life of his Heart, the life of his Bodie, the life of his Blood, and the Blood of his life; all was drawne out and exhausted. His bodie was like a bottle dried in the smoake; for as this Agonie began with water and blood, so his

Tristitia soluit, cor. Aug. epist. 130. cap. 14.

Iob. 19. 34.

his passion did end with blood and water: last of all water, to shew there was no more blood remaining.

Thus was his loue like fire in his breast, till it flamed in his blood. That the spirit of blood (which of all things is obserued most cordiall to the heart) might comfort our heart: from so many springs as hee hath members, did hee drinke saluation vnto vs in a full cup of his owne blood. From euery member did blood issue, that euery member of his Church should lament his death: from euery member did it flow, that euery sinfull member should hasten to take and reserue a drop for the clensing of his soule: from euery member, that euery Christian member (as he did) should willingly spend his blood, in defence of the truth, and honour of his Sauiour. For thy sake hee became the Martyr of Martyrs: a martyr

Aug. in Ps. 68. *De iste corpore Christi, quod est Ecclesia.*

martyr in his bodie, a martyr in his ſoule, a martyr in his loue, a martyr in his obedience, a martyr in his ſorrowes, a martyr in his merits, a martyr in his patience, and a martyr aboue all martyrs in the excellencie of his blood. For the excellencie of this blood *ſpeaketh better things then the blood of Abel.* Indeed *Abels* and Chriſts blood were both innocent, and *Abels* and Chriſts blood were both ſhed of enuie. But with the ſhedding of *Abels* blood Gods wrath was kindled; with the ſhedding of Chriſts blood Gods wrath was appeaſed. The blood of *Abel* was life onely to himſelfe, the blood of Chriſt gaue life vnto al mankind: the blood of *Abel* was ſpilt on the earth, the blood of Chriſt ſprinkled on the ſoule: the blood of *Abel* cried for vengeance, the blood of Chriſt crieth for mercy: the blood of *Abel* cried, had done,

Heb. 12. 24.

done, and was no more auailable, the blood of Christ crieth still, and shall for euer be auailable to the worlds end. Seeing then the sinne of thy soule is such and so hainous, that nothing in heauen and earth could be sufficient ransome, but blood, the innocent, life, blood of the eternall Sonne of God; being now set free by so noble a Redeemer, and at so high a price, stand vpon thine owne worth, esteeme thy soule at the same rate it was ransomed; as *Ahab* did, sell not thy selfe basely for earthly mucke, nor as *Esau*, for a little momentarie and fading pleasure. Doe not, O doe not trample vnder foote that vnvaluable blood of such a gratious and euerlasting Sauiour. Goe not carelesly on in dissolute presumption, neither be deiected in secret thought. Say not, nay, suspect not with desperate *Cain*, that thy sin is greater then can be forgiuen.

Alas, thou art a mote, a worme, euen as nothing, and thy God and Sauiour is more incomprehensible, rich and infinite in his mercie and blood, then it is possible thou a mortall wretch, canst euer bee in sinning. Despise not then the excellencie of this glorious sacrifice. In defiance of Satan, challenge the right which thou hast in the blood roiall of the valiant Conquerer of the tribe of *Iuda*. Behold Christ Iesus combatting in blood, and ouercomming in thy quarrell. *Dauid* hath kild *Goliah* with his own sword, Satan is ouerthrown at his owne weapon. Iesus our Generall, in the similitude of sinfull flesh, by sinne, hath condemned sinne, in the flesh. He vouchsafed to bee made sinne, the punishment of sinne for vs, that we for euer might be the righteousnes of God in him.

Rom.8.3.

2.Cor.5.13.

Moreouer, in regard hee shed his

his innocent blood for thy sake, doe thou for his sake Christianly and kindly forgiue others, and in no case wilfully shed the blood of thy brother. Hatefull euer in the sight of God and most detestable hath been the wilfull shedding of blood. *Dauid*, Gods loue and deerest fauourite, smarted seuerely for it, both in himself & his posteritie. Therfore lay aside all quarrels and deadly combatting. Kindle not sparkes of vnkindnes, and rake not vp coales of bitter and fatall dissension, in the first and faire closing of this blessed vnion. It is the poinct and poison of a factious & deadly enemie, to raise mutinie in the campe. Valour in feates of armes, courage in high attempts, noblenes in heroicall designes, not against our selues, O not against our selues, but against Gods and our open enemies let them bee declared. In the quarrell of our

Vegetius de re mil.

God, in ſ defence of his Church and trueth, in the ſeruice of our King and countrie, let all the world teſtifie, that we ſtand vpon our valour, that wee make high eſteeme of our honour, that wee ioyfully commend our ſoules to God, and our liues to winne renowne, both to our name and nation.

In times paſt, the noble and worthie ſpirits of *England*, they vndertooke high attempts, and did ioy to make long and dangerous vioages to the holy land, there, for the honour of Chriſt and Chriſtian religion, to ſhed the blood of Saracens: now like barbarous Saracens, diuers make voiages into other lands moſt brutiſhly in priuate combate to ſhed the blood of their natiue countrie men and Chriſtians. Alas, let euery man come home to his ſecret thoughts, and ſay trulie in his owne heart; Doth not a

deare

deare God euery day wee liue, raine vpon our heads euen golden ſhewers of his mercie? Moneth after moneth, and yeere after yeere, doe not the heauens bleſſe the cloudes, & the cloudes bleſſe the raine, and the raine bleſſe the earth with ſuch infinite plentie and abundance, that notwithſtanding there be in this populous citie eight hundred thouſand liuing ſoules, or there abouts, yet they are all filled and fully ſatisfied with the fat of the earth and the dew of heauen? Doth not a wiſe and religious King, heape vpon our heads, wealth, gifts, offices, and honors, moſt ſweetly embracing each nation in both armes, with tender affection and equall termes of loue, and for all this, in ſtead of thankfulnes to God, of loue and loialtie to our Soueraigne, will yee neuer ceaſe to beget new quarrels, and to ſheath your wea-

O what loue and thankfulnes doe we owe to ſo gratious a God!

pons in your owne bowels? O tell it not in Gath, and let it neuer be publiſhed in the ſtreetes of Askalon: let it neuer be heard of in Spaine, nor reported in the Court of France, for our confederates will ſmile, and our ancient enemies will ſecretly reioyce.

The honour of true Chriſtianitie, aboue all the lawes, learning and religion of the Heathen, is to pray for our enemies, and to forgiue. Indeed the law ſaith, An eye for an eye, blood for blood, for euery wrong a recompence, and it hath euer been accounted a point of wiſedome and reaching policy, amongſt the barbarous Gentiles, to meete a man at the lands end, to requite an iniurie and pay it home. But Chriſt teacheth vs another doctrine: *Loue your enemies, bleſſe them that curſe you, doe good to them that hate you.* This did hee teach in his life, and this did hee performe

Matth. 5. 44.

performe at his death. In the depth of all his sorrowes when the tormentors stood round about him: vpon the altar of his crosse he prayed for them, *Father forgiue them, they know not what they doe.* Let his example bee our instruction. Whatsoeuer is past, passed be it, forgotten and forgiuen. *Nihil adeò graue, quod non aquanimitèr toleratur, si Christi passio ad memoriam reuocetur:* No iniurie is so foule and disgracefull, but it is easily pardoned, by calling to minde the passion of Christ Iesus. As hee did, so let vs also mourne for the conuersion of our enemies; especially for all such as sinne of ignorance. Let vs neuer cease to pray, as wee our selues would be praied for, Father forgiue them, they know not what they doe. Assuredly there is no such testimonie, no such assurance to my soule, that the sweete spirit of grace resteth in

Luke 23.34.

Greg. Mag.

me, as to pray for mine enemies, and to forgiue them. *Beatus qui amat te, amicum in te, & inimicum propter te:* Blessed is he who loueth thee, his friend in thee, and his enemie for thy sake. It is most lamentable which wee daily see; by priuate combats, by fearefull and secret murthers, blood toucheth blood, and the whole land is grieuously defiled. Lord, Lord who keepest couenant and mercie for euer with them who loue thee and feare thy name; punish not this florishing and Christian kingdome for this crying sinne. Mercie, forgiuenes and charitie are daily taught; Christian and good lawes are already ordained, iustice is duly and faithfully executed, and so their blood & bloodie attempts fall vpon their owne heads, but mercie and peace and saluation be vpon our King, vpon his posteritie, and vpon his people for euer.

Drops of blood trickling to the ground.

IT was truly prophecied by the sweete Singer of Israel: With the Lord there is mercie, & with him is plenteous redemption. Psal.130.7. Heere is plenteous redemption; his blood *trickled to the ground.* As he was kingly and munificent all his life, so also at his death: he reserued nothing to himselfe but onely charitie to redeeme the world. He gaue himselfe to bee our Father; his Sonne our Brother; the holy Ghost our Comforter; his Church our Mother; his Word our Guide; his Sacraments our Foode, his death our Remission, his blood for euer, our Redemption. Plenteous redemption, forgiuing all kind of sinnes. To S. *Matthew* his extortion; to *Mary Magdalene* her loosenes; to the sinfull woman her adulterie; Ioh.8.11. to the Apostles their backsliding; to

to S. *Peter* his deniall, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church; to Saint *Iohn*, the blessed Virgin his Mother, to his Father his spirit; to *Ioseph* of *Arimathia* his bodie; Paradise to the Theefe, and to all mankinde the excellencie and plentie of his blood.

Leuit. 8. 11.

In the 19. of Numbers, the 4. it was commanded that the blood of the sacrifice should be sprinkled before the congregation seuen times. *Moses* also was commanded to sprinkle the altar seuen times, that so the altar and all things belonging thereunto might throughly bee sanctified. In like sort the blood of Christ Iesus was seuen times shed, that both the earth might bee consecrated, and all things belonging thereunto. First in his incarnation, when the world became flesh,

Circumcisione.
Horto.
Corona.
Flagellatione.
Manibus.
Pedibus.
Corde.

flesh, he sanctified the whole nature of man by a blessed and hypostatical vnion. *Vnguentum euacuatum à vase in vas, omnia vasa, vnguentum ipsum redolere facit:* As a delicate and rich ointment powred out of viole into viole, doth sweeten and perfume each vessell it is powred into: so the diuine nature descending into the humane nature of man, and becomming one heauenly and harmoniacall Hypostasis, hath infused into euery good Christian, a sweete influence of holinesse and spirituall odour. In so much, that God the Father saith to euerie regenerate Christian, as *Isaak* said to *Iacob* his sonne: *Behold, the smell of my sonne is as the smell of a pleasant field, which the Lord hath blessed.*

D. Epiphanius in Anchor. 342.

Cant. 1. 2. *Vngenium euacuatum de cœlo in terram.*

Gen. 27. 27.

Moreouer, whereas man consisteth of the foure elements: His bones and his flesh of the earth, his breath of the aire, his humors of

Chrysost. in serm. de Pass. *Non sub tecto, vt etiam ipsius aeris natura mundetur, & terra sanguinis distillatione purgata sit.*

of water, the heat of his heart and spirits of fire. To the end that man and the whole substance of man might bee renewed: The Aire hee perfumed with his breath; the Water hee sweetned with his Baptisme; the Fire hee purified with the Holie Ghost; and the Earth he clensed by steeping it in his owne blood, which trickled to the ground. Why to the ground? The earth before all liuing creatures, was created, and named, and quickned and blessed of God, as, *Materia prima*, the foundation of formes, the substance, the matter, the mother of vs all. When man was to bee made, hee was formed of the earth; when punished, set to till the earth; when he died, to returne to the earth; Christ Iesus was to bee laid in the earth, and from the earth to rise againe. Afterwards this earth was cursed for mans offence: *Maledicta ter-*

ra: Curſed bee the earth for thy ſake. Now to ſanctifie this earth, to take away the curſe, to renew it againe to the vſe of man, that ſo the very ſtones might giue a ſauour of holineſſe, & the ground defiled with the ſinnes of men, might bee expiated; Chriſt did hallow it with his blood, it trickled to the ground. *Medicina quæ remouet maledictionem terræ, eſt ſanguis Chriſti:* The blood of Chriſt is that ſoueraigne medicine, which taketh away the curſe of the earth. As the Prophet *Eliſha* by caſting a little ſalt into the corrupt waters, tooke away the infection and bitternes, and made all the waters ſweete: ſo his blood trickling to the earth, did take away the bitternes of the curſe, and bleſſed it to vs againe. And ſurely if the touch of his garments did cure the bloodie iſſue, and the napkins of S. *Paul*, and the very ſhadow of

Geneſ. 3. 17.

2. King. 2. 21.

Act. 5. 15.

of S. *Peter*, were of sufficient vertue to heale diseases; much more powerfull must needs be the sacred and immaculate blood of Christ. *Christi aduentus in terram, totam terram sanctificauit*: By Christ his descending vpon earth, all the whole earth was sanctified.

Greg. Nazi.

So plenteous was this redemption, that not only by bloodshed in his death, but by the obedience and holinesse of his life, all the creatures were hallowed and made fit and comfortable to the vse of man. As the *Unicorne* hauing once dipt in the waters, all the beasts of the forest may plentifully drinke; so Christ hauing vsed all things, all things are lawfull vnto vs. Hee sanctified the Fowles of the aire, in the Doue, that did descend on him; the Beasts of the field, in the Lambe which he did eate of; the Fishes of the Sea, in broiled Fish which he

he tasted of; the Trees of the forest in the timber of his Crosse; the Plants of the earth, in the Whithorne of his crowne; the Fruites of the earth, as Bread, Wine, Honie, all which hee did often feede on. Againe, the vse of sweete balmes was approoued in the costlie ointment, wherewith *Mary* did anoint him; of aromaticall Spices, wherewith his bodie was embalmed; of Kingly garments, in his scarlet robe; the honour of Funerals, in his mournefull buriall; the memorie of sepulchres, in the tombe wherein hee was laid, newly hewen out of a rock. So plenteous was this redemption, that he sanctified all kinde of callings. First himself being a King, as the most roiall and necessary of all others, he hallowed the calling of kings, by receiuing the homage of Kings: and as hee tooke homage and obedience from them, so by his

Cypresse.
Cedar.
Olive.
Palme.

his owne practise hee taught tribute and obedience to them. The calling of Nobles and Counsellors, in *Nicodemus* and *Ioseph* of *Arimathea*: of Officers, in *Matthew* and *Zaccheus*; of Souldiers, in *Cornelius* and the Centurion; of all other inferiour callings, in Fishers, Husbandmen and Shepheards. So plenteous was this redemption, that to cheere vp our liues, and to make them comfortable, by his owne example and presence he did blesse and sanctifie, Feasts, Mariages, Triumphs, Inuitations, that so, the plentie of Feasts, the ioy of Mariages, the glorie of Triumphes, and the kindnes of Inuitations, might Christianly and comfortablie be vsed of vs againe. So plenteous was this redemption, that to the end, both to vs here present, and to all his whole Church, this and all other such holie exercises might be blessed and fruitfull, in his

Ex aquo omnes admittens, eos etiam qui vitæ genere obscuri. Procop. in Esa.

his owne perſon, and by exemplarie practiſe of his owne actions, hee ſanctified Diſputations, he poſed the Doctors; Prayers, hee taught vs to pray; Reading, hee went into the Temple and ſtood vp to reade; Expounding, he opened the Scriptures to his Diſciples as they went to Emmaus; Singing, after the inſtitution of the Sacrament, they ſung a Pſalme; Preaching, in the 4. of Luke, hee cloſed the booke and began to preach. So firſt he hallowed the earth, and all things thereon for vs, and then ſanctified theſe holie exerciſes, that by them, his name might be praiſed of vs, and bleſſed euermore.

Luke 2.46.

Matth.6.9.

Luke 4.16.

Luke 24.27.

Matth.26.30.

Luke 4.20.

Moreouer, ſo plenteous was this redemption, that hee ſanctified the Cloudes, by his aſcenſion; the Starres, by that Starre which guided the Wiſe men, the Angels by their ſeruice, and the Heauens by his owne glorious

presence. Lastly, so plenteous was this redemption, as that faint and cold sweate which is vpon vs at the Agonie of our death, the same he hath sanctified by the warme and bloodie sweat of this Agonie, making the Graue a quiet with-drawing Chamber for the bodie; and Death before so terrible, both to bodie and soule, now an euerlasting plaudite, and the very doore of heauen.

Heere now appeares the excellencie of the redemption, before the creation of the world. Of the creation of the world, and of all other the workes of God, it is said in the eleuenth chapter of Wisedome, and seuenteenth verse, God did all things in number, weight and measure. But in this plenteous redemption by his Sonne, neither number, weight nor measure was obserued. Not Number, for it was not

gutte,

gutte, a few drops, but *vnda sanguinis*, a current or shower of blood, rather then drops: not Measure, for it was *modus sine modo*: The measure of his loue, was beiond measure: not Weight, for it was *ἀνάλωτος*, a price vnualuable; it weighed downe the whole world. Whereas one drop for the worthinesse of the sacrifice had been able to redeeme a thousand worlds, in this rich and glorious offering, no faithfulnes of loue, no feruencie of zeale, no earnestnes of prayer, no dutie of obedience, no extremitie of sorrow, no excellencie of merits, no plentie and abundance of blood was wanting. Rather more worlds and more sinnes were wanting: for where sinne did abound, his blood then, and his grace now, doth super-abound much more. Reioyce therefore O heauens, and be glad O earth, for heauen and earth, men and

Modicam gutt-am sanguinis (propter vnionẽ ad verbum) pro redemptione totius humani generis sufficisse. Clemens.

Rom. 5. 20.

Angels, elements and creatures, haue been ioyed and blessed by this redemption.

Now to conclude: Honorable Peeres and beloued Christians all, I know right well, both by calling and dutie wee are bound to loue you: your holinesse is our ioy, and your religious life is our crowne. Wee giue thankes to God, and reioyce for you, wheresoeuer wee become. As the Apostle spake of the Romanes, not onely your faith is knowne throughout the land, but your diligence in prayer, your loue to the Gospell, your zeale in hearing, your peaceable and godly life in all vnitie and Christian loue. VVherefore I humblie entreate you, by the vnspeakable loue of Christ, and by the wofull pangs of this bitter and bloody Agonie; be pleased, be pleased to make some difference of this time. Let it ne-

1. Thess. 1. 3.

uer

uer bee truly obiected vnto vs, that our doctrine and our profession, is nothing else but licentious libertie. Now against this blessed time of the Passion, and generall receiuing of the Sacrament, let vs breake off our sinnes by righteousnesse; by feeding the hungrie, by clothing the naked, by relieuing poore prisoners, by helping young beginners, by pitying and comforting old seruants and poore tenants, who haue worne out their liues in your seruice, and now in their age, suppe vp their owne sorrow in silence. Let vs consecrate soule and bodie vnto God by prayers vncessant, by almes cheerefull, by inward sorrow, by vnfained repentance. But on the contrarie, (as it becommeth Saints) riot and play, banketting and bellicheere, flanting in colours, and priding in vanities, away, away with them. Whilest

our glorious Redeemer is watching, let not vs be alwaies chambering; whileſt hee is earneſtlie praying, let vs not be dicing and dancing; whileſt hee is aſtonied for our ſinnes, let not vs be ſenſeleſſe of our owne miſerie; and ſeeing with his ſacred blood hee hath ſanctified all the creatures vnto vs, let vs not by our owne wickednesse, prophane them to our ſelues. *Christus formoſus in ſe, ſanguinolentus propter te:* Chriſt Ieſus all faire in himſelfe, was all bloodie and blemiſhed for thy ſake. Doe not then, doe not ſee the Lord of glorie, our ioy and loue, our thrice bleſſed Redeemer, do not ſee him in this plight and woefull Agonie without ſome pitie, and humane commiſeration. It is written of *Gregorie Niſſene*, that he neuer looked vpon the picture of Chriſt, ſweating and bleeding in this Agonie, but preſently he fell on weeping.

Bernard. Cant. 4. 7.

ping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly vpon him. Behold his head is full of dew, and his lockes are dewed with the bloodie drops of the night, his very soule is crucified, and all his whole bodie weepeth.

When tidings was brought to *Dauid* & *Ionathan* his friend was slaine; he rent his clothes, he fasted, he mourned and cried out: *O noble Israel, how wert thou ouerthrowne! Woe is mee for thee my deare brother, very kinde hast thou been vnto me, and thy loue hath passed the loue of women.* The case is now ours, a more louely then *Ionathan* is heere. The Messias is bound for Mount Caluarie, and going to bee slaine. Most iustly may wee crie out: O noble Redeemer, how art thou distressed? Woe is me for thee my deerest Sauiour, very kinde hast thou bin vnto me. Thou hast wounded my

* *Vt totius corporis vulneribus te totum sanaret, & vt te totum accipiat, qui se totum tibi dedit.*

heart with loue, and ouercome my ſoule in affection. I will not mourne for thee a few daies, as *Dauid* did for *Ionathan*, but all my life long; ſo often as this time ſhall returne, ſo often will I ſeeke thee in the garden with ſorrow, and follow after thee towards Mount Caluerie weeping. In weeping will I ouerweep ech teare, in recounting my ſins, and lamenting my grieuous offences. Thou forgaueſt me a ſinner; truly for thy ſake do I forgiue mine enemies: Thou diddeſt releaſe me from the bands of Satan, I releaſe the bands and forfeitures which I haue hardly taken: Thou Lord wert crowned with thorns, oh wretch, I am not worthie ſuch honour: but compunction and ſorrow, a ſlip only of thy thornie crowne, that will I take, and weare it as a garland, in honour of thy name. Surely euery mans ſilent thought is a ſecret watch

vnto

vnto his heart. Let any man aske his owne heart, and it will tell him: *Versa & reversa in tergum, in latera, in ventrem, dura sunt omnia, Christus solus, requies:* Muse and forecast, tosse and turne, all the night long from one side to another, still, still, no true ioy, no contentment to be found, but only in Christ Iesus. He only worthie to bee sought, and none but hee worthie to bee found. *Dulce cervical corona spinea:* The crosse of Christ is a bed of downe, and his crowne of thornes a sweete pillow. Thoughts of remorse, and * ioyes of sorrow, silent mones and melting teares, an heart truly humbled and a spirit euer setled, cheerefully to liue and willingly to die in the louing armes of a gratious Redeemer; this is the goale, this is the crowne; this is the way, now to liue a Saint on earth, and hereafter to enioy, an exceeding, and

Auguſt. Confeſſ. lib. 8. cap. 16

* *Pœnitentes dolunt & de eodem dolore gaudent.* Thom. de humani. Chriſti, cap. de Paſſione.

and eternall weight of glorie: the fruition whereof the Lord of all glorie, grant vnto vs, for and in the meritorious Agonie of his Sonne Christ Iesus, to whom with the Father and the Holie Ghost, three persons, one immortall, powerfull, euerliuing and only wise God, be giuen and ascribed of all nations, honor, praise, power and thanksgiuing for euermore. Amen.

FINIS.